

SHAKER AND SHAKERESS

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GODS.

"I said, Ye are Gods," John x., 34.

WHO SAID?

In Bible times, if not now, all the nations, and most of the peoples, had their Gods. They were "called Gods," because those, unto whom these Gods ministered, took them so to be; each believing *his* God was the very Deity—so did John the Revelator.

The lower down, in the scale of soul travel, men and women were, the more fully were they confirmed in the idea, that every thing spiritual—supernatural—was direct from Deity. Physical phenomena, as thunder and lightning, earthquakes and epidemics, were often believed to be the voice of God, or arbitrary visitations of his displeasure, independent of human agency, or natural causation.

When the Gentile Roman Centurion saw Jesus exercising authority over disembodied spirits, and likened him unto himself, who, as a military officer, had soldiers under him, to whom he issued commands, and was obeyed, Jesus declared, "I have not found so great faith, no, not in Israel."

A *Gentile* was discovered, who was more learned—better educated, in the knowledge of the Spirit world, and the Laws which there obtain, than any Jew; Jesus alone excepted.

Jesus was an extraordinary man. His love of truth and goodness was so simple and intense, that it resurrected him up, into the Heaven of all Heavens. He loved righteousness, and hated iniquity, to that degree, that it exalted him above the sectarian prejudices and national pride of his people and day.

He could detect evil, even among the Pharisees—the highest professors—and discover good in the Infidel Saducees, Samaritans and Gentiles.

This religious condition of soul, necessarily made him an enlightened spiritualist. He communed, socially, with Moses and Elias, and, no doubt, with thousands of others of the saints and prophets of earth, long ago departed. He spoke of having "bread to eat," beyond the comprehension of his disciples—Talked of "ten legions of Angels," and what help they could be to him. The Spirit World was open to his vision, from the hells into which the antediluvians had immersed themselves; up to the universal Christ Heavens.

He was born *Jesus*; just as Napoleon was born *Napoleon*.

When a boy, at school in Corsica, Napoleon played war, with forts of snow, and cannon of frozen water. He was Napoleon.

As a boy, Jesus learned to obey his earthly parents. As a Jew, he was obedient to John the Baptist. And then, as a spiritual man—a prophet—he learned obedience to the Christ Spirits, and became the Messiah.

Those Spirits were drawing him inward and upward, through all the spheres in the Spirit world, causing him to say, "If I be lifted up—resurrected—I will draw all men unto me," as fast as I can.

The Devils, in the Hells, and the Cherubim and Seraphim, in the Holy of Holies, were before him. He opened the everlasting gates of Truth, to all nations, kindreds, tongues and people—to all souls, in all worlds. He was a King—a Priest—a Prophet. He was just what every other soul becomes, who comes into the same soul-condition—"Kings and priests unto God," over others who have not yet attained unto that high religious estate—a simple love of truth and goodness—of God.

Moses was God to Pharaoh, as the Israelites were Gods to the Egyptians—"I said ye are Gods, but ye shall die like men."

The God of Abram, Isaac and Jacob was the God of Moses; and the God of Moses belonged to an Order in the Spirit World, who acted as "Angels of the Lord, and unto whom the word of God came," from the spheres above, even from the Lord *their* God.

The prophetic order existed in Israel and in all nations. It was universal.

Melchisedec was a prophet, and was Abram's superior—his elder. Yet Melchisedec was not even a Hebrew, but a Gentile. He was what "anti-christians" call a Heathen.

Jethro was a prophet, who instructed Moses and the whole Jewish Priesthood, in the art of civil government. He was their religious superior. Yet Jethro was a Gentile—an Ethiopian Heathen, who would not be allowed the rights of American citizenship, until the Civil Rights Bill, of Sumner, becomes American Law.

Jesus said, to the spiritually ignorant Jews, "If *he*, called *them* Gods, unto whom the word of God came," from spheres still above *them*; why call ye me a blasphemer, who claim to be only a son of God, and just what, even your own selves, by obedience, might become?

The Prophetic Order of human souls, to which Enoch, Melchisedec, Jethro, Baalam, Samuel, Elijah, Isaiah, John Baptist, Jesus, and "the Two Witnesses," down to George Fox, and James and Jane Wardley belonged, were Spiritual Media. When in their highest spiritual, religious condition, they were Mediums of Christ Spirits. At other times, they were capable, like Baalam, of being mediums for Spirits of lower Orders.

Prophets were expected to love truth, better than they loved life itself. They were often sent to reprove Priests and Kings, who had the power of life and death over them. They instructed and reprov'd Levites, who were mediums of the God of Israel; as they did

the constituted authorities—media—of the Gods of other nations—the powers that be. These often put them to death, as Herod did John, striving to drown the truth, in the blood of Prophets and Martyrs—so that Jesus inquired of the Jews, "Which of the Prophets have your fathers not stoned, or killed, when they were sent unto them?" sent by the rock—Christ—who thus "followed them," in all their deviations and wandering, in the wilderness of sin?

And it was *thus* that the word of God came to them that were called Gods—even to the God of the Hebrews, and the Gods many and the Lords many, of the so-called Heathen nations of Earth.

UNIVERSAL LOVE.

JUNE 16th, 1841, I felt impressed with a wonderful sense of *universal love*. I had a clear manifestation that *all good, all love* comes from God, and is God; for the reason that "there is none good but One God;" and that "God is Love." This love is infinite, extending itself, at least potentially, everywhere; and can only be excluded from the experience and enjoyment of any soul, by the repulsive force of the selfish principle. Who ever is governed by this intense selfishness, has circumscribed feelings and ends of his own to pursue, which are out of harmony with universal love; and he therefore rejects and shuts it out as an enemy. Yea, though it may be offered to, and approved by his better judgment, if he is determined to pursue his own selfish ends, he only hates and resists it most where it is most manifested. This may be plainly seen in the conduct of the Jews against the highest manifestation of love that has ever been presented to the contemplation and acceptance of man, in the person of Jesus. This love then is the universal medium of harmony to all intelligences who will truly renounce all selfishness, self-seeking schemes and devote themselves wholly to do and suffer the will of God, and minister to the equal good of all his creatures. All such are brought into a holy union and harmony, and whatever may be the distance, as to *space*, which separates them, their state is one, and they are, by this universal medium, brought into contact, to dwell in *one Center*. This union—this holy sympathy—this sublime and endearing relation to all the good and the pure in the universe, is plainly seen and felt by those who are let into its sphere; and truly every perception of goodness and glory that ever entered the mind of man before, sinks into nothing when once this is enjoyed. As this love is infinite, it surrounds, and really does, in some degree, permeate every intelligent being. But those who are in the selfish principle, are thereby prevented from perceiving its presence, or enjoying its happyfying influence, in a greater or less degree, as their selfishness is more or less intense. While my soul was wrapt in this sphere of love, my affections seemed not only in union and sympathy with all the *good* and the *pure* in the

universe, but to have a compassion and benevolence which ardently desired the redemption and happiness of every intelligent being, however debased by selfishness. Nor could I conceive of one single being so totally wrapped up in self as entirely to exclude all influence of the *universal Love*; and this little spark was so much of God, and made the possessor appear lovely. Yea, that little spark appeared sufficient, if cherished, to light up a fire in the soul that would consume the most intense spheres of the selfish principle, and ultimately unite the soul to the sphere of universal harmony. This made all souls appear lovely, as they evidently appeared the objects of God's love, belonging to Him; living in His universe; supported in existence by His power; constantly upheld by His love from sinking still lower into the black abyss of selfishness; and rendered as happy as they would permit themselves to be made. Another consideration which made all these appear more or less lovely was, that they were all equally under the care and providential government of God, and there appeared no discrete degrees in the gradation from the most dense sphere of self love, up to the confines of the sphere of universal harmony; though there was a vast difference between the two extremes. Indeed, the evil seemed so inconsiderable in the whole universe, when compared with the Infinite Goodness, that it was swallowed up in universal beauty and brightness, and seemed as nothing. This was undoubtedly viewing the bright side of the picture; yet, of this I am certain from experience, that however much real or supposed evil there may be in the universe, God may so fully inform and possess the soul with his Goodness and Love, and thus so completely happily and deliver it from all sense of evil, that it could not be more so if evil were really banished from the universe. And I apprehend that so far as I, as an individual, am concerned, with the evil that exists, I have only to see more specially to the destruction of that portion which exists in myself. Whenever this work is effected, and my soul shall be brought into complete submission to, and union with, the Divine nature, and filled with impartial love to all souls, then, if there be evil existing in the universe, it will not be evil to me. There is no good but in God, no evil but selfishness and that which flows from it. As far and as fast as we recede from the selfish sphere, we enter into God and come into harmony with all the good in the universe. Our souls are enlarged; our love is expanded, and partaking of the divine nature, we possess as it were a kind of ubiquity. Our love is co-extensive with the dominions of God; because, loving God supremely, we love whatsoever He loves and owns as his. Thus, as the apostle John says, "God is love, and he that dwelleth in love, dwelleth in God, and God in him." Oh, my soul, what has selfishness ever done for thee, but make thee wretched, shut out of thee the Universal Good and led thee to forsake thy Father's house and suffer famine in a far country? Then, at last, arise and go to thy Father—hate and deny selfishness in all its instances. When thou art emptied of sin and self thou wilt be filled with the infinite good and be enabled to love God with all thy heart, and thy neighbor—every creature of God—as thy self. Thus, thou wilt enter into the sphere of *Universal Harmony* and *Eternal Peace*.

R. W. Pelham, Union Village, Ohio.

A MAN diseased in body can have little joy of his wealth, be it ever so much. A golden crown cannot cure the headache nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, whosoever you lay him—on a bed of gold or on a pad of straw; with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, land and living, had a man much more than ever any man had, minister unto him much joy; yea, or any true or sound joy at all, where the mind is distract and discontent.

NATIONAL SINS.

THE constant use of superfine flour bread by the American people, is a prolific source of trouble in the flesh, and also in the bones, of the American nation. Its immediate effect is clogging the system with effete matter, through the constipation of the bowels.

Its remote effects are legion. Children raised upon it exclusively can never come to much, as doers of good works, though they may expend inherited energy; for it takes a few generations to waste the physical powers of a healthy ancestry. This, the real genuine Yankees are rapidly doing, and becoming extinct. They have ignored hygiene and physiology, to make paper money, and themselves are liable to perish with that money. Dyspepsia is their father, debility their mother, and their brethren and sisters are colds, fevers and unmentionable maladies calling for incomprehensible doctors and mysterious remedies.

Give children and youth bone-making material—bran-bread, milk and oat meal, with plenty of good vegetables and abundance of fruits. They will prefer to play with the lambs rather than to eat them.

Digestion is necessary to individual existence, yet it wears out the stomach and ends in death. Progress is equally necessary to the existence of an organization, but it is also destructive of old things. Better is a dinner of herbs with love and peace, than a stalled ox, and contention therewith; because love helps digestion, while cold indifference benumbs the whole digestive machinery.

Our forefathers and mothers fought the lusts of generation, while laboring under the disadvantage of physiological lusts, from which we are, in good part, released. If they traveled twenty miles an hour, it was by an expenditure of skill and labor we may not equal. We can go sixty miles an hour—three times as fast. Are we their superiors in either case?

Our spiritual ancestors used food and drinks that stimulated the reproductive powers. Unless we avoid such food and drinks, we shall not take up our crosses as successfully as they did. No one calls in question the fact that certain drinks affect the mental and spiritual status of those who use them. Why should it then be thought incredible that certain kinds of food do also affect the mental and spiritual status of men and women?

Dr. Whitlaw declares that all the prohibited articles of diet, under Moses, produced in those who used them, unphysiological conditions, tending to immorality, and to an unspiritual frame of mind, unhealthy to the soul, no less than to the body, and that this is the scientific law upon which "the law" rested. The Jews received the command. We are beginning to discover the science—the reason of the command.

AN examination of the flesh of one of the Indiana victims of trichina disclosed millions of the creatures coiling and uncoiling in the tissues. Such reports are calculated to give us all a truly Mosaic horror of pork and pork eaters.

TRUE greatness consists in doing what deserves to be written, or writing that deserves to be read, and in making mankind happier and better for your life.

No manners are so fine as the most awkward manifestations of good will toward men.

PEACE AND WAR.

"PEACE on earth, and good will to men," was proclaimed by the Angels, who came to the Shepherds, bringing the glad tidings, that a Saviour was born.

The lowly Nazarene preached the Gospel of Peace and good will, eighteen hundred years ago, and has been worshiped as a God. But, how few have followed him in deed and in truth—like him, denying all ungodliness and every worldly lust?

Many pretend to believe in the teaching of Jesus, but in their works deny him. These draw nigh unto him, with their lips, but their hearts are far from the truth. They will stand up and declare their belief in Jesus Christ, and, in the next breath, excite the members of their churches to go and kill their brethren on the other side of some range of mountains, or waste of waters—thus preaching in direct opposition to the teaching of one they so highly extol.

"From whence came wars and fighting? Come they not of the lusts that war in your members?" So long as the lustful passions have pre-eminence over the more God-like part, so long will the day of universal peace be deferred. In time of war, the armies, of each side, pray to the same God—the God of war—to assist them in conquering the opposite party. If their God answered their prayers it would result in the destruction of both armies. Their prayers would exterminate them.

O, wicked and adulterous generation! Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts, and consume each other.

In prosperity, man is never content. On some kind of trouble, he ever is bent. Peace brings him riches, these beget pride, A vain, haughty spirit, o'er others to ride; Pride begets war, with its horror and waste, This, down to poverty, brings man, in haste; Poverty humbles, and lowers his pride. Humility leads him to work and provide; To mind his own business, from wrangling cease, Which brings him again, to plenty and peace, He seldom rests here, the same round he'll go, The cause never learning of comfort nor woe.

"He that ruleth his own Spirit is greater than he that taketh a city"—and finds a much better reward.

Willis De Graaf, Groveland, N. Y.

UNION.

"But one thing is needful." Luke 10, 42.

HAPPY, most happy the soul, who can simply bring all things into union. To center in one point, more than one object, perplexes the mind. Double minded we stand and pause where we shall first begin, and neglect both. What is the one thing needful? It is plain our Saviour means the soul keeping close company with himself. This Mary did. She sat at his feet and heard his word. Every thing else is but cumbering work compared with this. This one thing comprises all the holiness, happiness and heavenly mindedness of the soul. If we have the presence of Christ's spirit, guilty fears vanish, dejecting doubts are scattered, legal terrors silenced, anxious cares subside, strong temptations lose their force. Satan is resisted, afflictions sweetened, turbulent passions calmed, raging corruptions subdued, pride is brought down, humility excited, peace with God enjoyed, holiness promoted, fear of death conquered, hell chased away, the prospect of glory in the full fruition of truth is aspired unto. Earth loses its charms. Heaven is in the heart—to be free from sin becomes the one desire of the soul. Say, O Christian, what one thing else can produce so many blessed effects as close communion with God? Is not this the one thing, above all others, needful? Needful at all times and in all seasons. Needful in the hour of prosperity and in the day of adversity. Needful in the solemn hour of death, and in the tremendous day of judgment. O, if this one thing is maintained in the soul, Believer, you may live as you list, and do what you please; for sweet communion with holy souls in Christ ever subjects the will, attracts the affections, and be-

gets holy conformity to rules and orders needful for the protection of the "household of faith." You will not list, you cannot like, you dare not follow any thing contrary to your Gospel Brethren and Sisters, while you live near to and dwell in holy fellowship with them.

Thus, religion is brought to a single point. Holiness and happiness are resolved into one thing. Love thy neighbor as thyself, each one seeking another's wealth—goods—and not his own. Here is but one faith to make you holy and happy. But there are a thousand things to prevent this.

O may this one thing—needful—Gospel Union—rise superior to all! Think, O my soul, of *Mary's* choice. Remember the Saviour's approbation of it. Choose thou also this good part, which shall never be taken away. Sit thou at the feet of the Saviours of to-day, as did Mary in her day.

Walter Vann, Pleasant Hill, Ky.

ANCIENT IRELAND.

IRISH law threw a shield around the woman's weakness. It never robbed her of her property and self-respect under pretense of making her more completely one with her husband. Such was the Celtic sense of equality. The property she brought to her husband in marriage remained her own, and could not be disposed of without her permission. How different the spirit of this provision from that of the law which makes a woman little less than a chattel, and magnanimously makes her husband her lord and master, and, it might be added, her proprietor.

The luxury of poor law unions was unknown in ancient Ireland. Apart from the authority of the old poem, in which a tourist of the day (the seventh century), giving a description, social and topographical, of Ireland, says:

"I traveled its fruitful provinces round,
And in every one of the five I found
Alike in church and in palace hall,
Abundant apparel and food for all."

The orphan was not victimized like another "Glin's baby," by being thrown mercilessly on the parish. The law provided for his adoption and support in some family in the neighborhood to which his parents had belonged. It is somewhat singular that the most recent suggestion in behalf of destitute children tend in the direction of a system similar to that which prevailed in Ireland more than a thousand years ago. Yet this is the country which English writers, in their ignorance and self-conceit, have been pleased to call "barbarous," and on which they pretend a benefit was conferred when it was brought under the tyranny of the feudal law.—*Christianized*.

A prominent feature in the legal system was the law of fosterage. By this law the children of nobles and gentry were placed in families of respectable persons of inferior rank to be brought up as their own. The different ranks of society were thus cemented and bound together by ties which in our colder and less emotional age can hardly be understood. Class distinctions, if not abolished, were made the means of uniting the members of the community in bonds of mutual loyalty and brotherhood more secure than the most stringent laws could ever have created. Among no other people that we know of was the sentiment of affection made so subservient to the stability of society. It is interesting at the present time, when the possession of land has become one of the great questions of the day, to know how it stood in the times of our Celtic ancestors. Absolute possession of land among them was a thing unknown. Even the chief, or king, was regarded as holding the portion he enjoyed merely by virtue of his office, and for the term of his office. Throughout all the grades of proprietorship the idea that the occupiers of land held it by a sort of trusteeship for the benefit of the tribe of which he was a member, prevailed. It may seem somewhat singular, within hearing of the arrogant assumptions of landlords in Ireland, to say, that a document exactly similar lies at the root of the English law of real property. "The first thing," says an eminent writer on the subject, "for the student of English law to do is to get rid of the idea that there is such a thing known to it as absolute ownership of land." English law regards the sovereign, in other words, the representative of the nation, as the only absolute owner, and the ordinary landlord as merely a trustee, holding it for the nation's benefit. How imperfectly this doctrine is understood or carried out, it is not necessary to describe. In ancient Ireland, however, the theory was not only acknowledged, but put in practice.—*Etz*.

SUTTON—a subordinate on a railway train. "The conductor," he sent him to the rear to flag another train coming up behind. On his way he fell on the track, and was run over by five cars and the caboose. His legs were completely cut off above the knee, but, remembering his orders, he cleared the track of the dismembered portions of his own body, and taking a flag out of his pocket, waved it until he had stopped the approaching train. Without this, a collision would have been inevitable.

TELLING EXPERIENCE.

BELOVED EDITORS:

In perusing your precious little paper, I came to the piece—"All these things shall be added unto you." I read it with astonishment and deep interest. It led me to reflection.

Upon reviewing my life, for the last fifty years, I can, with humble gratitude to God, truly say, that, notwithstanding my many short-comings, it has been a practical demonstration of the truth of that scripture.

I was born in England, of poor, but God-fearing parents. Was put to work at seven years of age. No education, except what a Sabbath-school afforded. There I learned to love, read and study the sacred scriptures. I had faith in God. That led me to face a frowning world, by a religious profession, when only fifteen years of age. My motto was, "Seek ye first the Kingdom of Heaven and its Righteousness, and all these things shall be added unto you." I was encouraged by the glorious example of many spiritual heroes, in scripture records. I passed through many trials and persecutions. I followed on to know the Lord, whom I was seeking, early in life. I had the means of saving a little money, to give me a start in life. In my twelfth year, my natural mother died. Life has passed roughly with me since that event. Now, I am thankful that I have found a Heavenly Mother who loves me as her son.

When, in a far country I received indefinite tidings, that in America, there was a second, and brighter manifestation of Christ, than that which occurred in Jewry 1800 years ago, I felt that it was the call of God, to my soul. Then came a test of my faith, of a practical character. I had not the means of transportation thither. Here was a problem to be solved. Having lived in two excellent families, some eight years previous to my marriage, I went and laid the matter before them. They had religious union with my desired search for the Kingdom of Heaven upon Earth, and freely gave me eleven sovereigns, over \$50—, and sent me more, after my arrival in America. It came just when I was sick in body, and grieved in spirit, at the loss of a little boy, two and a half years old.

Then I visited the Shakers at Watervliet, Montgomery county, Ohio. This visit, after coming so far to make it, I had dreaded and deferred, fearing I might be deluded, as I had no definite reliable knowledge of their faith, nor of the lives it produced.

My Visit.—In a few days I began to receive internal evidence that I had, in fact, found the "Kingdom come," for which I had been so long praying. I had also ocular demonstration—not "in deep sleep and in the visions of the night," but when wide awake. I was powerfully shaken, while in bed, and heard a voice, saying—"This is what you asked in prayer. If you can accept it, upon my terms, well. If not, that is the end of all your praying."

I arose, and on my knees, promised God, and covenanted with myself, to be "strictly obedient to the Heavenly vision."

Next morning, I went to the Elders and confessed to God, my sins. I was blest—never before did the Sun shine so brightly, as on that, to me, joyful morning. The whole creation looked beautiful. Nor was my rejoicing evanescent. To this day, "my cup of salvation—of blessing—runneth over. Blessed be the Lord; for he hath heard the voice of my supplication. I have been helped. Save, O Lord, thine inheritance. Rule and Exalt it forever."

My conclusion is, that simple obedience to God's requirements insures the actual fulfillment of his engagements, and we have the happy experience, that by this *Second Gospel* testimony, the ax is laid at the root of the tree of evil, which causes all of human woe.

Nothing short of a deep sense of duty to God, and obligation to my fellow creatures, could induce me to make this public confession of faith. I am thankful for a resting place.

"Thou shalt not see a fierce people, a people of a deeper speech than thou canst per-

ceive; of stammering tongue, that thou canst not understand." "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem, a quiet habitation."—Isa. 33.18.

But I congratulate you on the mountain. "In the last days, the mountain of the Lord's house shall be established on the top of the mountain—exalted above the hills. Many people shall say, Let us go up to the mountain of the Lord—to the House of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the word of the Lord, from Jerusalem."—Isa. 22.

I have sent the SHAKER AND SHAKERESS to the families I lived with, in England, and hope they will be as noble as the ancient Bereans who "daily searched the scriptures, to see whether these things were so, or not so." But, if in this life they reject my testimony, when they enter the Spirit world, and "their souls walk in dry places" I hope it may prove to be a seed; and that then they will lay hold of eternal life—that they may understand the scriptures, when they say (Ezekiel, 22, 24):

"Thus saith the Lord God; I myself will take of the marrow of the high cedar, and will set it; I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain, high and eminent. On the high mountains of Israel will I plant it, and it shall shoot forth into branches, and shall bear fruit; and it shall become a great cedar, and all birds shall dwell under it; and every fowl shall make its nest under the shadow of the branches thereof. And all the trees of the country shall know, that I, the Lord, have brought down the high tree, and exalted the low tree; and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken and done it."

And more are the children of the barren—Shaker celibate Ann Lee—than of the married, wife, saith the Lord."

One of those children,

F. Vann, Watervliet, O.

WRITE.

The Spirit says, "Write"—What shall I write?—"Write what cometh unto thee."

Now, more than ever before, is soul atmosphere permeated with elements of progress—of human elevation—more than ever before, are the old heavens—old religious organizations, creeds and forms, on which men did rely—being dissolved—the elements, thereof, melting with fervent heat. Henceforth, will men and women work out their salvation, instead of having it rubbed in from the outside.

New Heavens are being formed in the Souls of the People. In the souls of such as aspire to the purity of Angels. No darkness in the New Heavens—neither act, word, feeling nor thought, that will not bear the searching light.

Who will ascend the hill of the Lord? Who will be living stones, builded into the Living Temple of the Living God? Splendid opportunity now, to draw the highest prize.

What of the old Earth—the generative order? That, too, has become affected. The fact is—the old Heavens, and Earth—religion and generation—have been so mixed up, compounded and confounded, that both are sick, past recovery. No D. D.'s nor M. D.'s can resuscitate them.

We must have new earth, as well as new heavens. In the New Earth—new order of generation, USE is the motto—the cardinal—the organic law—no abuse—no prostitution of generative organs. Those, whose aspirations reached not to the highest prize—the new Heavens—may find a field, lower down—in the new Earth. We do not say they will get lower-priced article. We only say they will get an article not worth so much.

What per cent, of what is called humanity, will aspire to the new Heaven—what per cent to the new Earth remains to be seen.

The remainder, through delicacy, we'll call debris—of no account.

Oliver Prentiss, Mt. Lebanon, N. Y.

THE SHAKERS IN LYNN.

HAVING seen, by the papers, the Shakers were to speak in Lynn, I took the cars, Sunday P. M. May 31, and there found Elder Vance, from Maine, and Elders John Whitely and William Leonard, of Harvard, Mass.; Catharine B. Walker and other Sisters gathered at Oxford Hall, occupied by the Supervisors.

Elder Wm. Leonard spoke at some length on the confession of sins, to Elders and Eldresses, and was listened to with marked attention.

The meeting was addressed by Elder Vance, and by J. M. Peebles, the champion of Spiritualism, setting forth the doctrine of practical religion, by good works, and of doing to others, as we would others should do to us, taking the Bible and Inspiration as our only rule of faith and practice.

The singing was truly delightful and enchanting; the faces of the audience seemed to shine with admiration.

In the evening, Elder Vance spoke, at some length, on the true marriage question, as taught in the Scriptures—and as practiced at the present day, showing the absurdities and misery growing out of the latter.

Sister C. B. Walker gave a deeply interesting account of her experience—why she became a Shakeress. She spoke in a clear tone of voice, that seemed to carry conviction to the hearts of all present. Every word seemed to be clothed with inspiration and love.

She said it would be impossible to convey to the human soul the joy and peace of mind that thrilled her heart, in self-consecration to Shaker faith. I never saw an audience so completely spell-bound and delighted as on that occasion.

The time has fully come, I think, for the Shakers to go out into the world, and let their light shine. The world is in darkness and needs the light.

I have visited, and been conversant, with the Shakers, more than a score of years, and have ever found them truthful, kind and honest.

Daniel Sargent, Boston.

WE REAP WHAT WE SOW.

BY H. CLAY PREUSS.

For pleasure or pain, for weal or for woe,
'Tis the law of our being—we reap what we sow.
We may try to evade them—may do what we will—
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure;
We may boast of our claims to genius or birth,
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,
And then when we fall the world bears the blame
But nine times in ten, 'tis plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved—
We must make ourselves lovable would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the waters comes back;
This law was enacted by Heaven above,
That like attracts like and love begets love.

We are proud of our mansions of mortar and stone,
In our gardens are flowers from every zone;
But the beautiful graces that blossom within,
Grow shriveled and die in the Upas of sin.

We make ourselves heroes and martyrs for gold
Till health becomes broken and youth becomes old;
Ah! did we the same for beautiful love,
Our lives might be music for angels above.

We reap what we sow—oh! wonderful truth;
A truth hard to learn in the days of our youth;
But at last it shines out as "the hand on the wall,"
For the world has its debit and credit for all.

—The Industrial Age.

THERE is a terrible epidemic of trichina among the swine of Kaskaskia Bottom, Illinois. It is estimated that not less than from 10,000 to 15,000 hogs have died of this disease in that neighborhood within the past nine months.

COUNSEL FOR YOUTHS.

THOUGHTS.

BELOVED Youth in Zion. If you keep your thoughts pure, and bring them into complete subjection to the obedience of Christ, then your life will be blameless. The indulgence of sinful thoughts and desires produces sinful actions. "When lust hath conceived it bringeth forth sin." James 1st. 15th. The pleasurable contemplation of a sinful deed is often followed by its commission. Never permit yourselves to pause and consider the pleasure or profit you might derive from this or that sin, but close your minds against the evil suggestion at once, as you would lock and bolt your doors against robbers. If our parents had not stood parleying with temptation and admiring the forbidden fruit, this earth might be a paradise. No one becomes a depraved and abandoned character all at once. The mind first becomes corrupted. The wicked suggestion is indulged and revolved in the thoughts, until it loses its hideous appearance, and the anticipated gain, or pleasure, seems to outweigh the evils of the transgression. Your vain imaginations are apt to paint sensual pleasures in gay and dazzling colors. Beware! It is the serpent's charm! Look not upon the picture, neither allow the tempter to gain a lodgment in your hearts. Meet the enemy at the threshold and expel evil from your minds. Destroy it, or it will destroy you! As a rule, the more familiar you become with sin, the less hateful it appears. Therefore the more completely you preserve your minds from sinful thoughts, the better. Never permit yourselves to read any thing unchaste, or immoral; nor allow your minds to become familiar with the details of crime; but direct your thoughts toward pure and holy subjects. Contemplate the spotless characters of our Saviours—Jesus and Mother—and their successors; who have bequeathed to you a rich inheritance of holy precepts and examples; and walk in their footsteps; so shall your lives be virtuous and happy. Take care of your thoughts, and your actions will take care of themselves.

Daniel Orcutt, Enfield, Ct.

TEMPERANCE.

EDITORS OF THE SHAKER AND SHAKERESS:

Knowing that you take an interest in every degree of moral and spiritual reform going on in the world, which has for its object the elevation of our race, we thought we would let you know how the temperance cause is progressing in Cleveland.

This institution seems to be conducted almost exclusively by women, and has, ever since its inauguration, except being backed by some clergy of all denominations, and these two elements combined are giving the temperance cause an impetus hitherto unknown, and these again backed by the invisible, are very fast becoming a power in the land against the demon intemperance.

That the Temperance cause in Cleveland is gradually gaining strength every day, is evident from the following resolutions passed at a mass meeting held recently, published in the *Cleveland Herald* of the 16th inst., from which we make the following extracts.

Resolved, That this movement be continued as it was begun, animated only by the spirit of kindness, and guided only by the law of love, toward those who sell intoxicating liquors.

Resolved, That we manifest warm interest in those who habitually drink, and we will not cease to labor for their reformation, by prayer, by personal kindness, and by proper attention.

Resolved, That through grace, the success attending the women of Cleveland, in their work of the last eight weeks, is most gratifying, and is without a parallel in any previous history of moral reform.

Resolved, That we favor the establishing of drinking fountains (water of course) in our streets, at suitable intervals, throughout every section of our city.

When a praying band of women visited a

saloon on the road leading from the city to our settlement, we felt to say in our heart, "God bless the women!" This is their peculiar mission—because they are chosen for this purpose, and they have our union, sympathy and prayers.

Elder James S. Prescott, North Union, O.

NOVELS.

WHAT is the secret of the fascination of novels and novel reading?

There is, in human souls, a germinal conception of a latent power of enjoyment—happiness—not yet attained unto.

As one said, of an evil experience—"That, which I greatly feared, has come upon me"—thus showing that he had formed an imagination of it.

So it is with a good experience. That, which I conceived, in mind, and desired, is actualized in my life.

We are saved by hope. We live, by anticipating something, which will, in the future, be fruition.

Novels are the world's prophecies. The spirit of prophecy is the life of the Christian. The just shall live by faith. Hence, the Christian needs no novels. As truth is stranger than fiction, so is prophecy superior to novels.

Religious meetings, abounding in the Gifts of the Spirit, are far more wonderful, fascinating and absorbing, than any theatrical exhibition—even as spiritualistic phenomena are superior to the acts of the necromancers, the substance, to the shadows, or the true science of government, which will result in the Millennium, to the arts of the time-serving politician.

The love of stimulation—of excitement of the senses, is only the measure of capacity, for enjoying spiritual things, objective to the spiritual senses. Each vice is as the shadow of the corresponding virtue. Vice, like stealing, shows the desire to possess, and the ability to enjoy, that which cannot be *rightfully* possessed except by honest acquisition. To be enjoyed, it must be earned.

Novel reading, alcoholic drinks, and improperly stimulating food, are like unto a man drawing upon a bank, wherein he has no funds. He is simply borrowing—contracting a debt, which may leave him a prisoner in some jail, out of which he may not come till he has paid the uttermost farthing.

Be real. Be true. Draw not upon fancy, for the good you may gain, by honest toil and unremitting industry.

Be sober—be vigilant—an unregulated imagination will waste the powers of enjoyment ere life has fairly commenced.

NOTICE.—To me, the Temperance movement appears so important as to almost include every other.

I feel a deep interest in every thing that tends to diminish the great and growing evil of intoxicating drinks.

Righteousness exalteth a nation, but sin is a reproach to any people.

I would that every bar-room and drinking saloon was banished from the face of the earth, or turned into something useful.

For half a century I have advocated the cause of temperance in all things, and in that time, have experienced but a few days of sickness.

I am thankful for our little Monthly. It bears a true testimony, sifted, screened and purified—a little here and a little there. Every contribution is like a sparkling gem, or a diamond, bright, sharp and flinty.

The Editors have my blessing and love.

Clark Hayden, Mt. Lebanon, N. Y.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

MINISTERIAL AGENCY.

ALL natural children in their infant and childhood state need guides and guardians. Without such guardians, they could not long exist; being not only dependent upon them for food and raiment, but they *lean* upon them—tell their *trials*—and look to them for counsel.

And where can we find a man, or woman, who, when in trouble, or pain, either mental or physical, does not seek relief from some sympathizing friend in visible form? If physically diseased, do they not ask to find a physician that will understand their condition and point out a remedy? It would not satisfy them to believe that skillful physicians, or healing media lived on earth centuries ago; they want some person, tangible to their external senses, that they can see, and feel; to whom they can speak and from whom they can receive a response.

The natural is a figure of the spiritual. Jesus said, "Except ye receive the Kingdom as little children, ye shall in no case enter therein." Spiritual children are as dependent for aid and counsel as the natural; and have need of teachers and guides who are higher in the scale of virtue and intelligence than themselves.

Jesus was a healing medium; he cured physical diseases, and cast devils, or evils, out of souls. God works through *Agents*, and the lesser is dependent upon the greater. There is a connecting chain of intelligences from the lower to the higher, until by progressive degrees, human souls rise into the divine spheres of light and love, where inharmony cannot enter.

It is claimed that God is Omnipresent—is in all places,—and in all things. If we admit that He is everywhere in his own creation, yet he is not seen and felt for the same purpose. We see Him in the stars, in the different strata of soils, in clouds, or in the song of birds; we hear Him in loud peals of thunder, and feel Him as a Power, riding the whirlwind and directing the storm; in all this, there is method—Order.

But in dealing with human beings, we see that God has reasoned with man and woman, through intelligent agencies, all down through the ages. He has appointed ministers and elders who have been as gods to the people, for the time being. Moses was a god unto Aaron—a law-giver to the Israelites. He was a medium for spiritual communication to those who were less progressed than himself—a link in the chain. And the laws which he received from disembodied spirits, or angels, for the people, although imperfect, were the best that they were prepared to receive; and sufficient unto that day, was the good thereof.

The Levitical Priesthood were appointed media, through whom the higher intelligences could reach the lower; and *vice versa*. It was God's altar of sacrifice for the people. To the order of priesthood, they brought their sacrifices for sins committed, and thus showed their deeds, and through the priests sought remission. Here we see that the principle of oral confession, to anointed witnesses, was acknowledged; a mercy seat was established in a certain place; and *there* God promised to

meet and commune with the people, through the order of the priesthood. The same law held good through the order of the Prophets, who were mediators between the more and less progressed intelligences, in both worlds, the mundane and the celestial.

Jesus of Nazareth, who was baptized with the Christ-Spirit, was a teacher of a still higher law and became the High Priest of a New Dispensation. He did not condemn the law, nor did he abolish the ordinance of oral confession; but when he went with the multitude to the river Jordan, where John, his forerunner, had pitched his tent, for the purpose of attending to those who came to him confessing and repenting of their sins,—seeking to be immersed in the cleansing waters of that river,—did he not give unmistakable proof of his faith in the confession of sin to God's witnesses?

What were the keys that he gave to Peter when he appointed him to be the first Leader of his little flock, that he was about to leave, when he said to him, "What ye bind on earth shall be bound in heaven; and what ye loose on earth shall be loosed in heaven; and whose-soever sins ye remit, they are remitted unto them." Did he not appoint a succession of the confessional through his apostles at that time?

It is written, that under the preaching of Paul, "Fear (or conviction) fell upon the people and many came and showed their deeds."

Jesus said of himself, "I am the light of the world." He also said to his disciples, "Ye are the light of the world." They who live in sin, and choose to continue therein will not "bring their deeds to the light, lest they be reproved." Such persons give evidence that they love darkness, rather than light.

They who desire to accept Christ as a whole Saviour, in the dual order of male and female, are thankful to approach the mercy-seat that was prefigured under the Law; but is now a *living reality* in the Gospel dispensation. It is the "door of hope," through which many have entered, and found salvation and strength, through the power of the Christ-Spirit, in both male and female. Now the wings of the cherubim and seraphim touch each other.

Appointed ministers of the New Covenant, watch over and guard the mercy seat, where perpetual communion is held, between saints on earth and saints in heaven; and a holy bond of union is formed, which cannot be broken.

CHRISTIANITY.

JESUS of Nazareth, the founder or exponent of Christianity, came from the exclusive Order of Essenes, and became the corner stone of a more perfect system than had yet obtained among that sect. He opened a new fountain of inspiration to priests and people; and advanced the great work of progress toward the millennium of humanity. In practical life he was a pattern of holiness; and all orders of people have admired him in his virgin character, even if they were not willing to follow his example in that respect.

Although, at the time of the first advent of the Christ-Spirit on earth—embodied in the baptized Jesus—the civil governments were not sufficiently progressed, nor the people prepared for the permanent establishing of a Christian Pentecostal Church upon a basis that could stand; yet, from that time unto the present, effective forces have been at work to prepare the way for a new heavens and earth that would be based upon the Rock—Sexual

purity—Non-resistance—Love to God and to neighbor, which would be manifest by an equal distribution of all things that pertain to physical life. Those principles, when received and reduced to practice, will give freedom from many vexing troubles which attend those who live in the generative order.

Strange as it may appear, to the more spiritually progressed, whenever the higher Christian order and work is perceived and accepted by Truth seekers, there is mourning in the land; *especially* in the nominal churches; and indeed, *all* who love the world and the things thereof, mourn, because the Gospel testimony is like a sharp sword, proceeding from the mouth of those who bear it, to slay the carnal mind. Those who rise above the generative plane of life receive divine inspiration and power from the inner, or Seventh heaven, where souls, aggregated as Christ's ministers, pass through the spheres of God's creation, whenever and wherever sent.

J. D. Knight, Mr. Lebanon, N. Y.

ZION MUST BE PURE.

If the Church of Christ's Second Appearing is to be as a "city upon a hill," giving light to the world, then, how great is the necessity of maintaining a swift testimony against every form of evil within her own borders. How can the higher "Law go forth from Zion," that shall be a teacher of truth and purity to others, unless those individuals who form the collective body within her gates, make a practical application of that law to their own lives? Zion must be pure. God will surely purge His floor; the wheat He will garner, and the chaff will be blown away by the winds of truth.

Those who are willing that the Gospel fire shall burn in their hearts, to consume the false and give room for the true, will make themselves worthy to eat at the Lord's table, and to drink of the pure crystal waters which flow from His eternal fountain. But they who live in carnal pleasure—serve the tabernacle—have no right to partake at the Lord's table.

The Holy Spirit is waiting and calling upon all to make ready for an increase of spiritual truth, by greater sacrifices of that which is selfish and worldly. The good shepherd and shepherdess of souls stand ready to enfold the innocent lambs in the arms of love, and they will lead them into living pastures which are evergreen and growing, being warmed and vivified by the sun of righteousness.

Oh glorious, happy day!
God speed the rising sun;
Haste to the fields in bright array,
Ye laborers, every one.
There's work for each to do;
No soul should idle stand;
God's numbered ones are few,
And each should lend a hand.
Flinch not, nor doubtful feel—
The Angels cheer you on,
To tread with strength and zeal,
The path the Saints have gone.
For armies from above
Have reinforced our bands;
The banners, *Truth and Love*,
They bear with fearless hands.

Let hypocrites beware!
The battle will not cease,
Till Zion's borders fair,
Proclaim for love and peace.
Till every soul is sealed
To God and to His truth;
Till justice is revealed,
From aged down to youth.
Till, written on each face
Is Father's holy name;
And, Mother's love hath place
Throughout the heart's domain.

The harvest fields are white;
Then, let us all awake;
From off our raiment bright,
The dust of slumber shake.
The blessed morn is here,
Dull night hath died away;
Brave hearts, with purpose clear,
Shall toil in this new day.

J. Johnson, West Pittsfield, Mass.

THE gentlest spirits, when provoked, are the most determined. The reason may be that, not taking up resolutions lightly, their very deliberation makes them the more immovable; and then, when a point is clear and self-evident, how can one with patience think of entering into an argument of contention upon it? Beware the fury of a patient man!—*Ex.*

THE NEW CREATION.

"In thee and in thy seed shall all the nations of the earth be blessed."

THIS sublime oath and sacred promise was made by the God of Israel to Abraham the father of the faith of the New Creation. It embodies a law that has been gradually unfolding in each of the four Dispensations of God's love and grace to man. These had to succeed each other until the mystery of God was fully revealed—finished.

In the ministration, by Angels, of the Law of types and shadows, the ten commandments were written by the finger of God, in Hebrew characters, on two tables of stone, because they could not be contained by one table only.

It prophesied the two Christian Dispensations—Jewish and Gentile—male and female. And the sacrifice of beasts—male and female—pointed in the same direction. The male beast was slain first to make an atonement for animal physical sin, and then the female beast was slain as a peace offering.

Saviours came forth from Judah and Edom with garments dyed in blood—the generative life—see Zach. (vi. 13), "He shall build the temple of the Lord, and He shall bear the glory,"—the woman is the glory of the man—and "He shall sit and rule upon his throne, and the counsel of peace shall be between them both."

Jesus of Bethlehem, and Ann of Manchester, were heirs of the faith of Abraham appointed to accomplish the purposes of God, included in the oath, that all the nations of the earth should be blessed in his seed. The seed of the spiritual woman would bruise the head of the sensual nature of fallen man—the lust of generation—by resurrection out of the generative Order, thus creating a spiritual woman.

They became the parents of the New Creation which is based upon death to the work of physical, animal propagation. Life is sacrificed and hated—the carnal life and all it produces is forsaken, and a new life, even "eternal life" is revealed. In place of the natural there is the spiritual Parentage with its Brothers and Sisters, and a household of faith where all property is "in common," thus constituting the true Church of the Christ-Spirit, the Temple of God.

The soul that receives this word of faith has the beginning of the New Creation in itself, just as it began in the first son, Jesus, and in the first daughter, Ann. They were the first born of the Christ Parentage, first of many brethren and sisters; for to as many as receive the Christ-Spirit, they give power to become the sons and daughters of God.

Obedience brings the soul under God's everlasting covenant. To enter the kingdom of heaven upon earth, we must become like the first elder brother and sister in all things. Let the word of life have free course in our souls, and let every thing go that would bind us down to the earthly order of generation, and its concomitants.

As the natural child in its infancy knows little of its earthly parentage, and increases in understanding as it grows in years, so is it with spiritual children; they attain to the measure of the stature of men and women in Christ Jesus, and in Christ Ann, by slow degrees.

The natural elements in man and woman must be burned up by the baptism of the Christ-Spirit—melted with the fervent heat of spiritual love, which is as fire to earthly, carnal loves and affections, cares and interests. Then the Bridegroom and bride are revealed to their true sons and daughters.

Thus the souls of all true believers find in the hour of tribulation, that they have an anchor sure and steadfast, and they know in whom and in what they have believed. Even their bodies become pure, fit temples for souls to dwell in, through the chastening virtue of self-denial.

As sin entered into the world by the agency and co-operation of male and female, why should it not also be removed by their union in the Truth, as co-workers together with God?

Eldress Anna Ervin, Enfield, Ct.

KNOWLEDGE.

THAT "knowledge is power," to a certain extent, we cannot deny. According to bible history, a thirst for knowledge was the prime cause of the fall of our first parents, who were placed to dress and keep the beautiful garden called "Eden."

All that was needful for man's sustenance—all that he could use and not profane, was freely offered to him without constraint; but there was a prohibition placed upon one tree called the tree of knowledge, and he seemed to desire to eat of the fruit of that tree more than of all the other trees; although a heavy penalty hung over him, if by disobedience he violated the injunction given him.

As we trace the ancestral line of history back to the original progenitors of our race, can we not detect the same disposition in all their lineal descendants, to crave knowledge of things that will afford present gratification to the senses, irrespective of law and order, notwithstanding the voice of God speaks to them through the conscience, saying "eat not lest ye die?" Obedience to truth is a life preserver. Disobedience gives pain and is a life destroyer.

The desire for knowledge in the human heart, when sought within the limit of law, and guided by wisdom that applies knowledge to use, is God-given, and is in conformity to his designs for the elevation and progress of humanity; and is laudable in the highest degree.

We wonder when we contemplate what the united intellect of men and women, in the mundane and super-mundane spheres, have accomplished, in revealing the hidden mysteries of science. To effect this work, lofty mountains have been scaled, deep caverns have been penetrated, great oceans have been fathomed, by which a knowledge of animate and inanimate things on the land and in the seas has been attained.

The wild lands of America and the jungles of Africa have been explored, and the religious manners and customs of all civilized and so-called savage nations have been investigated. The mausoleums of past ages have been entered, the remains of ancient sculpture and art have been examined, and the fossil remains of men and animals have been dug from the earth. The encyclopedias and halls of science of to-day tell, in part, of the success of the searches and researches that have been made in quest of knowledge. And as the facilities for accumulating knowledge are increased, the desires are enhanced for more; and at the present time great efforts are made to penetrate the ice-bound regions of the North, at the peril of life and property, in search of an open sea at the poles, if such sea exist.

While men and women by searching have found out God, to a marked degree, as manifested in the outward visible creation, so that they can describe the course of the stars, send messages from country to country with lightning speed, under the waves of the mighty ocean as well as over hill and dale; and the iron horse has found its way through the hitherto trackless regions of the far West, carrying untold treasures of wealth, the products of industry, from the Atlantic to the Pacific coasts; still there is much sorrow and mourning in the land; for the rich are increasing in wealth and luxurious habits of life, and the poorer classes are depressed in proportion.

War, intemperance, sensuality and crime are filling the land and destroying the vital energies of the people. Corruption and fraud are found in the churches, in the legislative halls of the nation, and all down through society from the highest to the lowest ranks.

The wisdom that cometh from above, that will cause men and women to fear God and work righteousness, has been ignored or lost sight of to a great extent. It seems to have been forgotten, or never understood, that sooner or later God will require a strict account of every thought, word and deed; and that in the light of his judgment all will stand approved or condemned before him.

Rhoda R. Hollister, Mt. Lebanon, N. Y.

GREAT effort from great motives is the best definition of a happy life.

CORRESPONDENCE.

BELOVED ELDERESS ANTOINETTE:

In perusing a late number of the Shaker and Shakeress, I was deeply interested and edified with the article headed "Courage Tollers."

As I view the present condition of society, the aspect presents cause for great courage and patient toiling, on the part of those who possess wisdom, and have the ability to work for the elevation and redemption of the human race. There is need that every effort be directed to aid the Gospel work; that Truth may triumph, and the voice of Reason and Conscience may be heard.

We should not be discouraged, if we feel that the work progresses slowly; rather let us enter into the sublime patience of the Lord, and trust Him to weave our little threads (one at a time) into the great web, though the whole pattern is not shown us.

God's people must be willing to labor and wait for the fruit; remembering that one day with the Lord is as a thousand years, and that the grand harvest of the ages shall come to its reaping in good time, and the day shall broaden into a thousand years, and the thousand shall show one perfect and finished day.

I realize that I am but as a grain of sand, possessing neither large talent, nor power. But my sympathy and prayers are enlisted in the glorious cause of advancing truth; and I will strive to "let Patience have her perfect work," and bring forth her celestial fruits. Angels bless the patient in spirit, and let us all be co-laborers with them; and while we toil to sow the good seed, and look around us for duties to perform, let us look up to a higher source for strength to discharge those duties, and for our reward.

Our Captain and Pattern said, "Lo, I am with you always!" With such a promise to cheer us onward, why should we not willingly toil and pray—trusting in humble confidence—giving our hearts to God in grateful adoration?

Maria Witham, Enfield, Ct.

SELF-DENIAL.

If we make progress God-ward, it will be through self-denial, the opposite of self-indulgence.

The all-wise God has given laws to regulate and govern our actions. If we study and obey those laws we shall find protection, and be saved from the sorrows and troubles that all feel who violate them.

We, as dependent beings, are but small particles in God's universe of intelligence, and can do nothing without the aid of his Spirit to quicken and animate our souls. We may be endowed with intellect and natural talent, but unless we cultivate the moral and spiritual part of our being, we do not answer the design for which we were created, and shall be accountable for the non-improvement of our highest faculties.

If we realize our dependence, and in child-like simplicity ask assistance, believing that He who hears the cry of the raven, and clothes the lily of the vale, will also hear and reward us if we diligently seek, then we shall realize the truth of the promise, "Ask and ye shall receive."

By denying the cravings of the carnal mind we triumph over the lower passions which yield no abiding pleasure, and make room in our hearts for God's Spirit to dwell, which, by degrees, will educate and lead us into all truth and teach that we were created for a noble purpose—to find and occupy a sphere above the animal plane.

Laying aside worldly wisdom and seeking through child-like innocence and trust, for the wisdom of God, the understanding becomes enlightened, and doubts and fears are dispelled from the mind.

We find that it requires strong faith and as great self-denial in us (as it did in Abraham of old) to make a full sacrifice and give the whole heart to God. But those who thus dedicate all will receive a great reward. Their souls will be as a watered garden, they will be neither barren nor unfruitful, but will eat and drink of living bread and waters and thirst no more.

Mary Middleton, Union Village, Ohio.

BEAUTY.

IN what does real beauty consist?

There is a beauty in personal form and feature; and there are many beauties in Nature and Art, but the highest, crowning beauty of all is, that of *souls*, made pure by obedience to truth, and love to holiness. Untarnished by sin—faithful in every duty—they shine with a brightness that nought but purity of life can give.

The soul that has subdued, in itself, all that is evil, and is moved and governed by high and holy motives, looking beyond natural things, to the Divine Spirit, for light, life and strength; who freely consecrates time, talents and strength of body and mind, to the service of God, attains to a high degree of holiness and forms a type of soul beauty.

It is not enough for us to perceive, admire, and love such beauty in others; we should labor to follow their example and unfold the true and beautiful in our own characters; and manifest our love to God, by cheerfully sacrificing that which is self-pleasing, for the good of others. To soothe and comfort the weary—bind up the broken spirit and gently lead the erring into the path of truth and right should be our highest aim. This will make the soul beautiful!

Florence Martin, Union Village, O.

PEACE AT LAST.

I sought in vain for comfort, in pleasures of the world;
I saw its brightest visions turn to mis'ries untold;
I walk'd through scenes of sorrow, trusting earthly pow'r,
To sustain my fainting spirit in the trying hour.
I've made (Oh! God forgive me) idols on the earth,
And worship'd them, forsaking things of greater worth;
But all those things have vanish'd, and in sorrow deep
Left me alone—forsaken—to wander and to weep.
Now, rays of light are shining; in the distance I can see
Hope, Religion—many treasures indeed are left to me;
Forsaking earthly pleasures, I turn to thee O God!
And humbly walk before thee in the path that Jesus trod.
Now, joy and consolation, my wearied soul has found,
In seeking full salvation on Zion's holy ground;
Devoting all my efforts to serve and worship God,
I'll bow in true submission, and bless his chast'ning rod.
He has led me out of bondage—sooth'd me with his love—
And taught me to prepare for a heav'nly home above.

TO THE TEMPERANCE BAND.

We unto you in kindly greeting,
Waft our blessing and our love;
Praying that each temperance meeting,
Will to souls a blessing prove.
Ask for aid, it will be given;
Guardian friends are hovering near;
Look to God for strength and comfort,
He the cause will guide and cheer.
Seraphims of love and mercy,
Go before and chant the song,
Beaming light, truth and conviction;
This will make your army strong.
Hear ye not the voice of Angels,
Hovering o'er each vallant band,
Speaking love and inspiration,
Giving strength to heart and hand?
Persevere, perform your mission,
God reserv'd this work for you,
Many souls in deep contrition,
Will your path with blessings strew.
Fear ye not; fulfill your duty,
Angels chant the song of life!
Female messengers of mercy,
Will subdue the stormy strife.

Nancy P. Riley, W. Pittsfield, Mass.

PURE LOVE.

PURE Love is a celestial gem; nothing earthly-born can compare with it. Love contains within itself the germs of all other gifts and graces. Purity of heart, Charity which suffers long, mercy and forgiveness are all found in love's embraces, and are the legitimate fruits which flow therefrom.

May I be clothed with the beautiful spirit of love; may it constitute my chief adorning while I dwell in an earthly form, and fit me for the companionship of pure spirits in the land of light and love! Then with the wise virgins of our own time, I shall be prepared to go forth bearing the lamp of truth in my hand that will shed light upon the pathway of the pilgrim traveler, and shall be ready to make efforts to raise the fallen, and point them to the path of virtue—the straight and narrow way that leads to happiness—to the Fountain of all good.

Mary A. Whitley, Shirley, Mass.

THY WORK.

A constant dropping of the good
Will wear away the stony heart,
Where flame of fire, and deluge flood,
Could not vitality impart.

Continue then thy little deeds
Of kindness, love, and sweet control;
For greatest gifts are to the needs,
And highest love is to the soul.

Pray on, work on; the light is near,
A perfect light and life in God;
Thou hast no earthly ill to fear,
When with the truth thy feet are shod.

The dawn of day that bursts in light,
Is hid behind one lonely hill;
The sun ascends and flees the night,
That we may work with God's pure will.

And where is God? by things well seen
We trace the order of his place;
In male and female to redeem,
And lead the chosen heirs of grace.

Endued with wisdom and with love,
Whose attributes they jointly share;
Uplifting souls to realms above,
Two powers as one for Zion care.

Mary Whitcher, Canterbury, N. H.

LAWS OF HEALTH.

DR. EVERETT, a graduate of the University of Pennsylvania, has been lecturing to the citizens of Newburg on the laws of health. He claims that health, moral character, and the temperance question depend upon physiology; that diseased conditions of the nervous system render people peevish and profane, and establish the demand for alcoholic stimulants. The doctor argues that so long as mothers and children are fed upon pickles, pepper and other irritants, there will be an after demand for strong coffee and tea, tobacco and alcohol; that our temperance agitation is a practical failure, because we do not have it on scientific principles—that is, that the food question is at the base of the temperance question. The appetite grows by what it is fed on, and highly seasoned and stimulating food indulged in for a series of years naturally begets an appetite for something still more stimulating.

WOMEN'S PHYSIOLOGICAL SOCIETY.

THE movement of the ladies to organize and sustain a Physiological Society in this city is certainly deserving of praise. That such a society should be talked about here is a good sign, and that it is progressing and gives promise of long life is a matter of congratulation. How to dress healthfully, to eat hygienically, and to live in all things temperately is what the society proposes to teach, and that the ladies are determined to accomplish their purpose is evidenced by their zeal and enthusiasm in the undertaking. How much wiser such an effort is than the at present useless plans of the women is to be found in this fact, that these ladies have started out to reform themselves. They propose to begin at their own tables, at their own firesides, and with their own toilettes. They will simplify their costumes, and being strong as a society they will grow strong as individuals. This they tell us, in the reports of their meetings, they intend to do, and seeing how much is to be done in the line they have chosen we prefer to believe that they are in earnest. They have made a great move forward when they acknowledge that the dress of women requires social legislation, and with this acknowledgment volunteered, and the as voluntary promise of a change for the better, there is certainly reason for public gratification.—*Ex.*

If some men died and others did not, death would indeed be a most mortifying evil.—[*Brugere.*]

THE TEMPERANCE CAUSE.

MAY God bless the woman's righteous war between rum and reform, and bring forth victory by laying low earth's deadliest enemies—intoxicating liquor and lust! Like fiery demons—red dragons—they enter many peaceful home-circles to despoil and lay waste; breeding therein a writhing, wretched mass of wild scorpions, to corrode, poison and bring to the very death, all hope of peace and prosperity. Thereby many noble forms are leveled to the dust, no more to rise, but are shrouded in shame—covered with a pall of black despair.

Again, God bless the women crusaders who have engaged in the temperance cause. That work is committed to their trust. Love and Prayer are the means—the spiritual weapons—by which they must work and win. May they produce mighty results in the glorious reform so much needed.

Ah! woman, worthy worker! Every one who is struggling against intemperance, and for emancipation from the slavery of sin, is worthy. God is your Leader, and we have faith that He will give you the victory.

The Shaker Sisterhood are with you in spirit, and reach forth the hand of fellowship to all who are conscientiously engaged in the work, regardless of station, wealth, color, or sect; and with you we uplift our voices in prayer, that God will speed the good time coming when truth and righteousness shall reign throughout the whole earth; when peace shall fill the land with joy and gladness, and mortals dwell together in unity as sons and daughters of the New Creation of God—blest by Angels of light and love—children of one heavenly Parentage.

Once more we say, God bless the workers in the Temperance cause, and speed the glorious end.

SIGNAL LIGHT.

Is my bark launch'd on an unknown sea
Dividing time from eternity?
Without chart, or compass, by which to steer,
Must I toss on these waves of hope and fear?
In vain I look ahead for a light;
The foam crested billows alone meet my sight!
Oh! where shall I turn for a skillful hand,
To pilot me safe to the better land?

O that a dove from some isle of the sea—
Would bring as to Noah—a message to me!
But no dove appears—no mast can I spy—
To awaken the hope, that a haven is nigh.
And, while I am looking in vain for a sail—
I tremble with fear, my bark is so frail;
So I lift up my voice, and supplicate aid
From that Power, whose mandate the sea hath obeyed.

Thou Almighty Power, thy help I implore!
Guide safely my bark 'till my voyage is o'er!
And whatever course thy hand shall direct,
I'll trustingly steer, if thou wilt protect.
But what is that glory which bursts on my sight?
Though far in the distance, 'tis heaven's pure light;

A signal on high is hung out for me,
It is the bright beacon of purity.

Can that be a mirage, I see through the haze.
The beautiful landscape that now meets my gaze.
With soft-tinted flowers, and fruit-laden trees,
And groves with green foliage away'd by the breeze?

Ah, soon shall my soul its reality test!
Devotion secures me the haven of rest;
That soul-cheering thought has inspir'd my mind
To buffet these billows, that haven to find.

A. E. Persons, Harvard, Mass.

NEVER DESPAIR.

THESE are the hopeful words of the Christian. Yet there are times, when even hopeful, trusting Christians have felt sinkings, akin to despair. Jesus, on the cross, cried "My God, my God, why hast thou forsaken me?" Yet God is ever nigh to aid suffering, humble spirits, though he permits their trials to prove them and show them their dependence on Him. It is often, when the cloud is darkest, that the sun suddenly shines forth. Aid does not always come as we look for it, in our own natural wisdom; but in ways that convince us of the watchfulness of our good Heavenly Parents over us. It is through severe trials and tribulations that the saints are tried as gold.

Anna Ervin, Enfield, Ct.

KEYS OF REVELATION.

1. The type of life progress-ive, Viewed by a seer of old,
To the en-light-ened vis-ion In mean-ing doth un-fold. As-cend-ing and de-scend-ing
The pure and shin-ing way, The mes-sen-gers of heav-en Re-vis-it earth to-day.

2.
They come, O earth! to bless thee,
Their loving mission hail!
They sow beside all waters
The seed that cannot fail,
Truth's precious germs upspringing
Shall fruit immortal bear,
Rich prophecy of blessing
Which many souls will share.

3.
The ministry of angels
Shall light the darkened land,
'Till earth's benighted children
God's power will understand;
'Till Babel towers of error
To their foundations reel,
And gilded temple glories
A mighty shock will feel.

4.
The keys of Revelation,
Which long were doomed to rust,
Now ope the golden portals
Of saving faith and trust;
The soul unfolds her pinions
To rise from nature's gloom,
For strength of resurrection
Lies not within her tomb.

AN ITEM.—The day has overtaken us wherein we have the happy privilege to be participants in the increase of Christ's Kingdom. In what line of action will that increase manifest itself? Will it be in forms of belief, about which graceless bigots fight? or in a right life, which all can commend, and about which all can agree. If in a right life, what may be the laws which govern that life? The laws of that life are threefold. First. Divine law, manifested by benevolence, mercy and aspirations God-ward. Second. Moral law—love your neighbor as yourself. Third. Hygienic law—do nothing against your own body. The increase of Christ's Kingdom will apply these laws to all the ramifications of human emotion, thought and action, till there is nothing in us that is not of God.

D. F.

THE BEST PATHFINDERS.—Do my young Americans know who are the best pathfinders on the American continent, the great original pathfinders of the West? I'll tell you. They are the buffaloes. Yes, sir, it's true. Hear what a correspondent of St. Nicholas writes with the quill of a dear gray-goose friend of mine:

As the frosts of winter destroy their pastures in the north, so the heats of summer parch those in the south, and the buffaloes must, each spring and autumn, take long journeys in search of fresh feeding grounds. The large size and weight of these somewhat clumsy explorers make it rather difficult for them to cross the mountains, so they seek out for themselves the most practicable routes; and hunters and emigrants have found that a "buffalo-track" offers the surest and safest path for men and horses. The best passes in the Cumberland and Rocky mountains, and the regions of the Yellowstone, and the Colorado, have been discovered by following the trail of these sagacious animals.

I know this is so, for the great traveler, Humboldt, once wrote: "In this way the humble buffalo has filled a most important part in facilitating geographical discovery in mountainous regions, otherwise as trackless as the Arctic wastes, as the sands of Sahara."—Jack-in-the-Pulpit.—St. Nicholas for December.

RULE.—Eat that which is the best until you love it the best.

HOW TO HAVE SOUND TEETH.—The Science of Health says: "Mushes, gruels, puddings and soups may be made hygienically. But they should also be eaten hygienically. They must be chewed, not bolted. The nursing infant masticates its mother's milk, for which purpose it takes it slowly, drop by drop. Mastication is for the purpose of insalivation. Unless food is properly insalivated, it cannot be well digested. The teeth are the finest, densest structure of the body, and this means they are intended for hard work. Eat solid food at every meal; and when you take semi-liquid, or very soft food of any kind, eat very slowly and take a bit of hard bread, crackers, a green apple, or something similar, with it. Then will your stomach please and be pleased, and your teeth, like your eyes and nose, and fingers and toes, will remain to bless and comfort you to the last. If all persons, after being weaned, would only chew their food enough, we would hear very little of aching and rotten teeth, and dentists would be nowhere."

A NEW SAINT.—Among the deceased men and women, good, bad and indifferent, canonized by the present "venerable prisoner" of the Vatican, and set forth for the prayers of the faithful as intercessors with God, is Peter Arbaes.

Being Inquisitor General of the Spanish Inquisition, he won golden opinions by the zeal, self-denial and faithfulness with which he burned heretical men, women and babies.

The Ninth Pius seems as unlucky in his saints as in his dogmas. But tastes always have differed, and Peter Arbaes is not the first red-handed wretch who has been canonized.

"In the prosecution of the examinations," we are told in the *Acta Sanctorum*, "no groans nor cries could move him; in the execution of the dreadful sentence he was turned aside neither by prayers nor tears." It was in the age when Columbus was preparing to reveal a new world, and when knowledge was already teaching humanity to kings and nobles, that our modern saint was sentencing women and feeble children to the flames, and was filling happy households with intolerable dread; was searching for his victims with barbarous assiduity, and stood among his fellow-citizens dripping with gore. Hated no doubt like Torquemada, who never went unarmed—feared with more than mortal dread—the Chief Inquisitor pursued his career of bloodshed unchecked for several years, and deserved the highest approval of his ruthless church. At last came his martyrdom, or rather the inadequate punishment for his enormous crimes. He was assassinated in the church of Saragossa by two young men, the father of one of whom had been imprisoned, and the sister of the other burned at the stake.

"Such is a Roman Catholic saint and martyr! The murderer of the innocent is held up to his clergy by Pius IX as an example worthy of imitation, and the most horrible form of blind fanaticism receives the sanction of the infallible Pope."

C. I. C.

MY GUARDIANS.

Unseen hands are daily sowing
Precious seed of love and care;
In my soul I feel them growing,
Germs of truth develop there.
And I know the source is heaven—
Whence these treasures come to me;
Though by impress they be given,
Or through mortal agency.

Let me hold a claim upon you,—
Spirit friends released from time;
Deal to me of wisdom, prudence,
Strength and love, from purer clime.
I, so weak and erring, daily
Need a watchful Savior near;
Such be thou to guide my footsteps,
Keep my spirit free and pure.

Teach me lessons true and holy,—
Rudiments of higher life;
Fit my soul to dwell with angels
When I cease the mortal strife.
Teach me, while on earth I journey,
How to live with saints below;—
How to keep my union sacred,
And in heavenly graces grow.

Elizabeth Martin, Canterbury, N. H.

Sometime ago petitions were addressed to Congress, asking for an amendment to the Constitution of the United States, so that that instrument should contain "an acknowledgment of Almighty God and the Christian religion." These petitions were referred to the Judiciary Committee of the House, and last week that body presented an adverse report thereon. The Committee say that the matter was the subject of grave deliberation on the part of the framers of the Constitution, who finally quite unanimously agreed that, inasmuch as this country was to be the home of the people of all nations, pagan as well as Christian, it was inexpedient to put anything in the Constitution which might be construed as a reference to any religious creed or doctrine. The Committee are opposed to any change at the present time, and ask to be discharged from further consideration of the subject. This, we suppose, ends the matter for the present.